

After The Holocaust

Nathan A. Kurz charts the fraught relationship between Jewish internationalism and international rights protection in the second half of the twentieth century. For nearly a century, Jewish lawyers and advocacy groups in Western Europe and the United States had pioneered forms of international rights protection, tying the defense of Jews to norms and rules that aspired to curb the worst behavior of rapacious nation-states. In the wake of the Holocaust and the creation of the State of Israel, however, Jewish activists discovered they could no longer promote the same norms, laws and innovations without fear they could soon apply to the Jewish state. Using previously unexamined sources, Nathan Kurz examines the transformation of Jewish internationalism from an effort to constrain the power of nation-states to one focused on cementing Israel's legitimacy and its status as a haven for refugees from across the Jewish diaspora.

Over a million Jewish children were killed during the Holocaust. From ten thousand to 100 thousand Jewish children were hidden with strangers and survived. In this powerful and compelling work, 25 people share their experiences as hidden children. Black-and-white photos.

Explores the realities that Viennese Jews' faced

while reestablishing their lives upon returning home after the Holocaust.

This volume is inspired by the pioneering work of John T. M. Pawlikowski in social ethics, Jewish-Christian relations, and Holocaust studies and intends to explore the cutting-edge of these areas in his honor.

Rethinking Jewish Survival in the Soviet Union
Crisis and Covenant

After the Darkness

The Migration of Polish Jews and Christians to
Pittsburgh

Shelter from the Holocaust

After-words

Post-Holocaust Struggles with Forgiveness,
Reconciliation, Justice

Discusses various issues in contemporary Jewish theology. Ch. 2 (p. 25-53), "The Valley of the Shadow", is dedicated to the theological interpretation of the Holocaust. The Holocaust poses several problems to Jewish thought: Is God present in the post-Auschwitz world? Did the Holocaust renew the Covenant or did it survive intact? May the Holocaust be interpreted in terms of punishment, or is its meaning different, maybe inexplicable, in the extant categories of human ethics? May the Holocaust be regarded as a necessary transitional point on the way to the Jewish state? What lessons may be extracted from the

Holocaust? Presents various solutions of modern-day Jewish theologians. Argues that the only lesson of the Holocaust is the reality of a common Jewish fate.

The Holocaust marks a decisive moment in modern suffering in which it becomes almost impossible to find meaning or redemption in the experience. In this study, C. Fred Alford offers a new and thoughtful examination of the experience of suffering. Moving from the Book of Job, an account of meaningful suffering in a God-drenched world, to the work of Primo Levi, who attempted to find meaning in the Holocaust through absolute clarity of insight, he concludes that neither strategy works well in today's world. More effective are the day-to-day coping practices of some survivors. Drawing on testimonies of survivors from the Fortunoff Video Archives, Alford also applies the work of Julia Kristeva and the psychoanalyst Donald Winnicott to his examination of a topic that has been and continues to be central to human experience.

"We will be judged in our own time and in the future by measuring the aid that we, inhabitants of a free and fortunate country, gave to our brethren in this time of greatest disaster." This declaration, made shortly after the pogroms of November 1938 by the

Jewish communities in Sweden, was truer than anyone could have forecast at the time. Pontus Rudberg focuses on this sensitive issue - Jewish responses to the Nazi persecutions and mass murder of Jews. What actions did Swedish Jews take to aid the Jews in Europe during the years 1933-45 and what determined their policies and actions? Specific attention is given to the aid efforts of the Jewish Community of Stockholm, including the range of activities in which the community engaged and the challenges and opportunities presented by official refugee policy in Sweden. The astonishing story of the efforts of scholars and activists to rescue Jewish cultural treasures after the Holocaust In March 1946 the American Military Government for Germany established the Offenbach Archival Depot near Frankfurt to store, identify, and restore the huge quantities of Nazi-looted books, archival material, and ritual objects that Army members had found hidden in German caches. These items bore testimony to the cultural genocide that accompanied the Nazis' systematic acts of mass murder. The depot built a short-lived lieu de memoire—a "mortuary of books," as the later renowned historian Lucy Dawidowicz called it—with over three million books of Jewish origin

coming from nineteen different European countries awaiting restitution. A Mortuary of Books tells the miraculous story of the many Jewish organizations and individuals who, after the war, sought to recover this looted cultural property and return the millions of treasured objects to their rightful owners. Some of the most outstanding Jewish intellectuals of the twentieth century, including Dawidowicz, Hannah Arendt, Salo W. Baron, and Gershom Scholem, were involved in this herculean effort. This led to the creation of Jewish Cultural Reconstruction Inc., an international body that acted as the Jewish trustee for heirless property in the American Zone and transferred hundreds of thousands of objects from the Depot to the new centers of Jewish life after the Holocaust. The commitment of these individuals to the restitution of cultural property revealed the importance of cultural objects as symbols of the enduring legacy of those who could not be saved. It also fostered Jewish culture and scholarly life in the postwar world.

Medicine after the Holocaust

American Jewish Loss after the Holocaust

Hungarian Jews During the Holocaust and

After the Second World War, 1939-1949

British Fascism After the Holocaust

**Public Discourse after the Holocaust
After Eichmann**

Challenging the Myth of Silence

The first book-length study of the survival of Polish Jews in Stalin's Soviet Union.

The chapters in this volume examine a few facets in the drama of how the survivors of the Holocaust contended with life after the darkest night in Jewish history. They include the Earl Harrison mission and significant report, the effort to keep Europe's borders open to refugee infiltration, the murder of the first Jew in Germany after V-E Day and its aftermath, and the iconic sculptures of Nathan Rapoport and Poland's landscape of Holocaust memory up to the present day. Joining extensive archival research and a limpid prose, Professor Monty Noam Penkower again displays a definitive mastery of his craft.

*After the Holocaust's near complete destruction of European Yiddish cultural centers, the Yiddish language was largely viewed as a remnant of the past, tragically eradicated in its prime. In *Survivors and Exiles: Yiddish Culture after the Holocaust*, Jan Schwarz reveals that, on the contrary, Yiddish culture in the two and a half decades after the Holocaust was in dynamic flux. Yiddish writers and cultural organizations maintained a staggering level of activity in fostering publications and performances, collecting archival and historical materials, and*

launching young literary talents. Schwarz traces the transition from the Old World to the New through the works of seven major Yiddish writers—including well-known figures (Isaac Bashevis Singer, Avrom Sutzkever, Yankev Glatshteyn, and Chaim Grade) and some who are less well known (Leib Rochman, Aaron Zeitlin, and Chava Rosenfarb). The first section, Ground Zero, presents writings forged by the crucible of ghettos and concentration camps in Vilna, Lodz, and Minsk-Mazowiecki. Subsequent sections, Transnational Ashkenaz and Yiddish Letters in New York, examine Yiddish culture behind the Iron Curtain, in Israel and the Americas. Two appendixes list Yiddish publications in the book series Dos poylishe yidntum (published in Buenos Aires, 1946–66) and offer transliterations of Yiddish quotes. Survivors and Exiles charts a transnational post-Holocaust network in which the conflicting trends of fragmentation and globalization provided a context for Yiddish literature and artworks of great originality. Schwarz includes a wealth of examples and illustrations from the works under discussion, as well as photographs of creators, making this volume not only a critical commentary on Yiddish culture but also an anthology of sorts. Readers interested in Yiddish studies, Holocaust studies, and modern Jewish studies will find Survivors and Exiles a compelling contribution to these fields.

This memoir is a fascinating portrait of mother and child who miraculously survive two concentration camps, then, after the war, battle demons of the past, societal rejection, disbelief, and invalidation as they struggle to reenter the world of the living. It is the tale of how one newly takes on the world, having lived in the midst of corpses strewn about in the scores of thousands, and how one can possibly resume life in the aftermath of such experiences. It is the story of the child who decides, upon growing up, that the only career that makes sense for him in light of these years of horror is to become someone sensitive to the deepest flaws of humanity, a teacher of God's role in history amidst the traditions that attempt to understand it—and to become a rabbi. Readers will not emerge unscathed from this searing work, written by a distinguished, Boston-based rabbi and academic.

Contemporary Art After the Holocaust

Viennese Jews After the Holocaust

Israel after the War

Righting Relations after the Holocaust and Vatican II

After the Holocaust

The Compromise of Return

Stories of Holocaust Survivors After the War

How should Germany commemorate the mass murder of Jews once committed in its name?

In 1997, James E. Young was invited to join a German commission appointed to find

an appropriate design for a national memorial in Berlin to the European Jews killed in World War II. As the only foreigner and only Jew on the panel, Young gained a unique perspective on Germany's fraught efforts to memorialize the Holocaust. In this book, he tells for the first time the inside story of Germany's national Holocaust memorial and his own role in it. In exploring Germany's memorial crisis, Young also asks the more general question of how a generation of contemporary artists can remember an event like the Holocaust, which it never knew directly. Young examines the works of a number of vanguard artists in America and Europe--including Art Spiegelman, Shimon Attie, David Levinthal, and Rachel Whiteread--all born after the Holocaust but indelibly shaped by its memory as passed down through memoirs, film, photographs, and museums. In the context of the moral and aesthetic questions raised by these avant-garde projects, Young offers fascinating insights into the controversy surrounding Berlin's newly opened Jewish museum, designed by Daniel Libeskind, as well as Germany's soon-to-be-built national Holocaust memorial, designed by Peter Eisenman. Illustrated with striking images in color and black-

and-white, *At Memory's Edge* is the first book in any language to chronicle these projects and to show how we remember the Holocaust in the after-images of its history.

This book examines the changes in representing collaboration, during the Holocaust, especially in the destruction of European Jewry, in the public discourse and the historiography of various countries in Europe that were occupied by the Germans, or were considered, at least during part of the war, as Germany's allies or satellites. In particular, it shows how representations and responses have been conditioned by national and political trends and constraints. As historical background to the issues of postwar collective memory and public discourse, it includes references to and short descriptions of major manifestations of collaboration, chiefly in regards to the Jews, in each of these countries during the war. Whether they were Communist or democratic regimes, the book shows how the sudden burden of the past was suppressed, denied or distorted in various periods. Covering a wide area of both Eastern and Western Europe from different specialist perspectives, this comprehensive study of collaboration in

the Holocaust and its aftermath will be a valuable tool for teachers and students in the field of modern European history and Holocaust studies.

This book explores the policies and ideologies of a number of individuals and groups who attempted to relaunch fascist, antisemitic and racist politics in the wake of World War II and the Holocaust. Despite the leading architects of fascism being dead and the newsreel footage of Jewish bodies being pushed into mass graves seared into societal consciousness, fascism survived World War II and, though changed, survives to this day. Britain was the country that 'stood alone' against fascism, but it was no exception. This book treads new historical ground and shines a light onto the most understudied period of British fascism, whilst simultaneously adding to our understanding of the evolving ideology of fascism, the persistent nature of antisemitism and the blossoming of Britain's anti-immigration movement. This book will primarily appeal to scholars and students with an interest in the history of fascism, antisemitism and the Holocaust, racism, immigration and postwar Britain.

For the last decade scholars have been questioning the idea that the Holocaust

was not talked about in any way until well into the 1970s. *After the Holocaust: Challenging the Myth of Silence* is the first collection of authoritative, original scholarship to expose a serious misreading of the past on which, controversially, the claims for a 'Holocaust industry' rest. Taking an international approach this bold new book exposes the myth and opens the way for a sweeping reassessment of Jewish life in the postwar era, a life lived in the pervasive, shared awareness that Jews had narrowly survived a catastrophe that had engulfed humanity as a whole but claimed two-thirds of their number. The chapters include: an overview of the efforts by survivor historians and memoir writers to inform the world of the catastrophe that had befallen the Jews of Europe an evaluation of the work of survivor-historians and memoir writers new light on the Jewish historical commissions and the Jewish documentation centres studies of David Boder, a Russian born psychologist who recorded searing interviews with survivors, and the work of philosophers, social thinkers and theologians theatrical productions by survivors and the first films on the theme made in Hollywood how the Holocaust had an impact on the

everyday life of Jews in the USA and a discussion of the different types, and meanings, of 'silence'. A breakthrough volume in the debate about the 'Myth of Silence', this is a must for all students of Holocaust and genocide.

Impossible Images

Jewish Survivors in Germany After 1945

Children's Lives After the Holocaust

Axis Rule in Occupied Europe

Searching for Justice After the Holocaust

Humor and the Holocaust

This book deals with the integration of thousands of survivors of the Holocaust into Israeli society in the early years of the new State's existence. Among the issues discussed are: the ways in which the survivors were recruited into the defence forces and the role they played in the War of Independence, the settlement of the immigrants in towns and villages abandoned by Arabs during the war and the immigrant youth.

While most studies of the Holocaust stop in 1945, the year of the liberation and the official end of the Holocaust, Tamás Stark follows the fate of the Hungarian Jews until the Communist takeover in the late 1940s. The author goes on to cover the enlarged, war-years territory of Hungary, and then to a detailed comparison of the destruction of Jewish communities and the emigration of the survivors.

The Nazis and their state-sponsored cohorts stole mercilessly from the Jews of Europe. In the aftermath of the Holocaust, returning survivors had to navigate a frequently unclear path to recover their property from governments and neighbors who had failed to protect them and who often had been complicit in their persecution. While the return of Nazi-looted art has garnered the most media attention, and there have been well-

publicized settlements involving stolen Swiss bank deposits and unpaid insurance policies, there is a larger piece of Holocaust injustice that has not been adequately dealt with: stolen land and buildings, much of which today still remain unrestituted. This book is about the less publicized area of post-Holocaust restitution involving immovable (real) property confiscated from European Jews and others during World War II. In 2009, 47 countries convened in Prague to deal with the lingering problem of restitution of pre-war private, communal and heirless property stolen in the Holocaust. The outcome was the issuance by 47 states of the Terezin Declaration on Holocaust Era Assets and Related Issues, which aimed, among other things, to "rectify the consequences" of the wrongful property seizures. This book sets forth the legal history of Holocaust immovable property restitution in each of the Terezin Declaration signatory states. It also analyses how each of the 47 countries has fulfilled the standards of the Guidelines and Best Practices of the Terezin Declaration, issued in 2010 in conjunction with the establishment of the European Shoah Legacy Institute (ESLI) to monitor compliance. The book is based on the Holocaust (Shoah) Immovable Property Restitution Study commissioned by ESLI, written by the authors and issued in Brussels in 2017 before the European Parliament.

"... stimulating and important anthology..." -- Holocaust and Genocide Studies "... a useful and competent volume that can serve as a good introduction to scholarship on the aftermath of the Holocaust." -- Times Literary Supplement More than 50 years after the end of World War II, how do we look back upon and understand the nature and consequences of that catastrophic event? What kind of historical consciousness has developed over the past half century with respect to the Nazi destruction of European Jewry? These questions are explored by a distinguished international group of scholars who draw on

history, literature, memory, memorials, and the representation of the Holocaust in the culture to assess the impact of the Holocaust on postwar consciousness.

German Memory and Responsibility After the Holocaust

Germans and Jews Since The Holocaust

Growing Up American After the Holocaust

Reflections on the Holocaust

The Book of Job, Primo Levi, and the Path to Affliction

Survivors of the Holocaust

The Rescue of Jewish Culture after the Holocaust

Winner of the 2018 Western Canada Jewish Book Award

Winner of the 2017 Canadian Jewish Literary Award Even

as the Holocaust grows more distant with the passing of time, its traumas call out to be known and understood.

What is remembered, what has been imparted through

German heritage, and what has been forgotten? Can

familiar family stories be transformed into an

understanding of the Holocaust's forbidding reality? Author

Roger Frie is uniquely positioned to answer these

questions. As the son of Germans who were children during

World War II, and with grandparents who were

participants in the War, he uses the history of his family as

a guide to explore the psychological and moral implications

of memory against the backdrop of one of humanity's

darkest periods. From his perspective of a life lived across

German and Jewish contexts, Frie explores what it means

to discover the legacy of a Nazi past. Beginning with the

narrative of his grandfather, he shows how the transfer of

memory from one German generation to the next keeps the

Holocaust at bay. Not in My Family is rich with poignant

illustration: Frie beautifully combines his own story with

the stories of others, perpetrators and survivors, and the

generations that came after. As a practicing

psychotherapist he also draws on his own experience of

working with patients whose lives have been directly and indirectly shaped by the Holocaust. Throughout, Frie proceeds with a level of frankness and honesty that invites readers to reflect on their own histories and to understand the lasting effects of historical traumas into the present. With the benefit of never-before-published eyewitness accounts from Holocaust survivors, a professor at the University of Munich follows the fate of the Jews who survived the Holocaust and remained in Germany immediately following World War II. UP.

A global tour of Jewish humor since the Holocaust. From the very moment of the liberation of camps at Auschwitz, Belsen and Buchenwald, Germans have been held accountable for the crimes committed in the Holocaust. The Nazi regime unleashed the most systematic attempt in history to wipe out an entire people, murdering men, women and children for the simple 'crime' of being Jewish. After the war ended in 1945, the Jewish State of Israel was created and Jewish communities were re-established in a now divided Germany. Germans have engaged actively with their Nazi legacy and the Jewish communities have remained and grown stronger, but neo-Nazism has also persisted. Young Germans have learned the horrific deeds of the past at school, and throughout the world, people of all nations have tried to learn the lesson 'never again', while Germany has become 'Israel's best friend in Europe'. Pól Ó Dochartaigh analyses the ways in which Germans and Jews alike have attempted to come to terms with the Holocaust and its terrible legacy. He also looks at efforts to remember - and to forget - the Holocaust, movement towards recompense and reparation, and the survival of anti-Semitism.

A Statistical Review

Jewish Thought After the Holocaust

Survivors

Displaced Persons

*From the Master Race to the Human Genome and Beyond
The Hidden Children*

Journeys to Freedom After the Holocaust

Stories of real people who had been put in concentration camps during the war.

Publisher Description

Many of us belong to communities that have been scarred by terrible calamities. And many of us come from families that have suffered grievous losses. How we reflect on these legacies of loss and the ways they inform each other are the questions Laura Levitt takes up in this provocative and passionate book. An American Jew whose family was not directly affected by the Holocaust, Levitt grapples with the challenges of contending with ordinary Jewish loss. She suggests that although the memory of the Holocaust may seem to overshadow all other kinds of loss for American Jews, it can also open up possibilities for engaging these more personal and everyday legacies. Weaving in discussions of her own family stories and writing in a manner that is both deeply personal and erudite, Levitt shows what happens when public and private losses are seen next to each other, and what happens when difficult works of art or commemoration, such as museum exhibits or films, are seen alongside ordinary family stories about more intimate losses. In so doing she

illuminates how through these “ordinary stories” we may create an alternative model for confronting Holocaust memory in Jewish culture.

In the spring of 1944, nearly 500,000 Jews were deported from the Hungarian countryside and killed in Auschwitz. In Budapest, only 150,000 Jews survived both the German occupation and dictatorship of the Hungarian National Socialists, who took power in October 1944. Zsuzsanna Ozsváth’s family belonged among the survivors. This memoir begins with the the author’s childhood during the Holocaust in Hungary. It captures life after the war’s end in Communist-ruled Hungary and continues with her and her husband’s flight to Germany and eventually the United States. Ozsváth’s poignant story of survival, friendship, and love provides readers with a rare glimpse of an extraordinary journey.

The Swedish Jews and the Holocaust

My Journey Home

Collective Memory and Holocaust Since 1961

Rebuilding Jewish Lives in Postwar Germany

Yiddish Culture after the Holocaust

After the Holocaust the Bells Still Ring

Essays in Honor of John T. Pawlikowski, OSM

One summer's night in 1946, over 1,000 European Jews waited silently on an Italian beach to board a secret ship. They had survived Auschwitz, hidden and fought in forests and endured death marches--now

they were taking on the Royal Navy, running the British blockade of Palestine. From Eastern Europe to Israel via Germany and Italy, Rosie Whitehouse follows in the footsteps of those secret passengers, uncovering their extraordinary stories--some told for the first time. Who were those people on the beach? Where and what had they come from, and how had they survived? Why, after being liberated, did so many Jews still feel unsafe in Europe? How do we--and don't we--remember the Holocaust today? This remarkable, important book digs deep and travels far in search of answers.

Impossible Images brings together a distinguished group of contributors, including artists, photographers, cultural critics, and historians, to analyze the ways in which the Holocaust has been represented in and through paintings, architecture, photographs, museums, and monuments. Exploring frequently neglected aspects of contemporary art after the Holocaust, the volume demonstrates how visual culture informs Jewish memory, and makes clear that art matters in contemporary Jewish studies. Accepting that knowledge is culturally constructed, Impossible Images makes explicit the ways in which context matters. It shows how the places where an artist works shape what is produced, in what ways the space in which a work of art is exhibited and how it is named influences what is seen or not seen, and how calling attention to certain details in a visual work, such as a gesture, a color, or an icon, can change the meaning assigned to the work as a whole. Written accessibly for a general readership and those interested in art and art history, the volume also includes 20 color plates from leading artists Alice Lok

Cahana, Judy Chicago, Debbie Teicholz, and Mindy Weisel.

Based on interviews with survivors and records of organizations which assisted in the resettlement of displaced persons, compares the experiences of 60 Polish Christians and 60 Polish Jews now living in Pittsburgh. Discusses prewar Poland, the Nazi occupation, and emigration to the USA. Ch. 2 (pp. 9-41), "Between Swastika and Sickle," describes wartime experiences, mentioning life in the ghettos, the deportations, and the concentration camps. Notes that fear of antisemitism was a primary reason for leaving Poland after the war. Many of the Jewish survivors emphasized that the climate of hate was a continuation of their experiences with Polish antisemitism prior to and during the war. Ch. 4 also discusses the Displaced Persons Act which was considered to be discriminatory against Jews.

A poignant, powerful distillation of the Holocaust experience from the internationally acclaimed writer and Nobel laureate. In his first book, Night, Elie Wiesel described his concentration camp experience, but he has rarely written directly about the Holocaust since then. Now, as the last generation of survivors is passing and a new generation must be introduced to mankind's darkest hour, Wiesel sums up the most important aspects of Hitler's years in power and provides a fitting memorial to those who suffered and perished. He writes about the creation of the Third Reich, Western acquiescence, the gas chambers, and memory. He criticizes Churchill and Roosevelt for what they knew and ignored, and he praises little-known Jewish heroes. Augmenting Wiesel's text are testimonies from survivors, who recall, among other

moments and events: the establishment of the Nurembourg Laws, Kristallnacht, transport to the camps, and liberation. With this book — richly illustrated with 45 photographs from the U.S. Holocaust Museum -- Wiesel proves once again the ineluctable importance of bearing witness.

Collaboration with the Nazis

*From the Birth of Denial to the Notting Hill Riots
1939–1958*

After Half a Century

At Memory's Edge

Laughter After

*Fulfilling the Terezin Declaration and Immovable
Property Restitution*

The People on the Beach

In 1961 Adolf Eichmann went on trial in Jerusalem for his part in the Nazi persecution and mass murder of Europe ' s Jews. For the first time a judicial process focussed on the genocide against the Jews and heard Jewish witnesses to the catastrophe. The trial and the controversies it caused had a profound effect on shaping the collective memory of what became ' the Holocaust ' . This volume, a special issue of the Journal of Israeli History, brings together new research by scholars from Europe, Israel and the USA.

Rubinfeld and the contributors to this collection posit that German physicians betrayed the Hippocratic Oath when they chose knowledge over wisdom, the state over the individual, a f ü hrer over God, and personal gain over professional ethics. In this touching account, veteran New York Times reporter Joseph Berger describes how his own family of Polish Jews -- with one son born at the close of World War II and the other in a "displaced persons" camp outside Berlin -- managed

against all odds to make a life for themselves in the utterly foreign landscape of post-World War II America. Paying eloquent homage to his parents' extraordinary courage, luck, and hard work while illuminating as never before the experience of 140,000 refugees who came to the United States between 1947 and 1953, Joseph Berger has captured a defining moment in history in a riveting and deeply personal chronicle.

More than fifty years after it ended, the Holocaust continues to leave survivors and their descendants, as well as historians, philosophers, and theologians, searching for words to convey the enormity of that event. Efforts to express its realities and its impact on successive generations often stretch language to the breaking point--or to the point of silence. Words whose meaning was contested before the Holocaust prove even more fragile in its wake. David Patterson and John K. Roth identify three such "after-words": forgiveness, reconciliation, and justice. These words, though forever altered by the Holocaust, are still spoken and heard. But how should the concepts they represent be understood? How can their integrity be restored within the framework of current philosophical and, especially, religious traditions? Writing in a format that creates the feel of dialogue, the nine contributors to *After-Words* tackle these and other difficult questions about the nature of memory and forgiveness after the Holocaust to encourage others to participate in similar inter- and intrafaith inquiries. The contributors to *After-Words* are members of the Pastora Goldner Holocaust Symposium. Led since its founding in 1996 by Leonard Grob and Henry Knight, the symposium's Holocaust and genocide scholars--a group that is interfaith, international, interdisciplinary, and intergenerational--meet

biennially in Oxfordshire, England.

After-images of the Holocaust in Contemporary Art and Architecture

Life After the Holocaust

Jewish Internationalism and Human Rights after the Holocaust

Thinking about the Holocaust

Survivors and Exiles

Not in My Family

A Mortuary of Books

Shortlisted for the 2021 Wolfson History Prize and a finalist for the 2021 Cundill History Prize Told for the first time from their perspective, the story of children who survived the chaos and trauma of the Holocaust--named a best history book of 2020 by the Daily Telegraph "Impressive, beautifully written, judicious and thoughtful. . . . Will be a major milestone in the history of the Holocaust and its legacy."--Mark Roseman, author of The Villa, the Lake, the Meeting How can we make sense of our lives when we do not know where we come from? This was a pressing question for the youngest survivors of the Holocaust, whose prewar memories were vague or nonexistent. In this beautifully written account, Rebecca Clifford follows

the lives of one hundred Jewish children out of the ruins of conflict through their adulthood and into old age. Drawing on archives and interviews, Clifford charts the experiences of these child survivors and those who cared for them--as well as those who studied them, such as Anna Freud. Survivors explores the aftermath of the Holocaust in the long term, and reveals how these children--often branded "the lucky ones"--had to struggle to be able to call themselves "survivors" at all. Challenging our assumptions about trauma, Clifford's powerful and surprising narrative helps us understand what it was like living after, and living with, childhoods marked by rupture and loss.

After the Holocaust
Rebuilding Jewish Lives in Postwar Germany
Princeton University Press